

CONFIDENTIAL.]

[No. 9 of 1898.]

## REPORT

ON

## NATIVE PAPERS

FOR THE

Week ending the 26th February 1898.

## CONTENTS:

	Page.	Page.
<b>I.—FOREIGN POLITICS.</b>		
The "forward policy" ...	181	
The debate on the frontier question ...	184	
<b>II.—HOME ADMINISTRATION.</b>		
(a)— <i>Police</i> —		
The Pathrol murder case ...	ib.	
Police oppression at Pangsa in the Faridpur district ...	185	
A shooting case at Berhampur ...	ib.	
The Sodpur outpost in the 24-Parganas ...	ib.	
The inefficiency of the Calcutta Police ...	ib.	
Police oppression in Noakhali ...	ib.	
Thefts in thana Rupganj in the Dacca district ...	186	
(b)— <i>Working of the Courts</i> —		
An appeal for the release of Damodar Chapekar ...	ib.	
The European jury in the trial of European offenders ...	ib.	
Two Officiating Judgeships of the Calcutta High Court ...	ib.	
Native <i>versus</i> European ...	ib.	
(c)— <i>Jails</i> —		
Nil.		
(d)— <i>Education</i> —		
Charges against educational officers in Chittagong ...	187	
The School-Book Society ...	ib.	
Reduction of educational grants ...	ib.	
Dissimilarity in text-books on Natural Philosophy for the Middle Vernacular Examination ...	ib.	
Mr. Rowe and Mr. Percival ...	ib.	
Pandit Hara Prasad Sastri's History of India ...	188	
(e)— <i>Local Self-Government and Municipal Administration</i> —		
Encroachment on the drains in Raniganj ...	ib.	
The Rajshahi Municipality ...	ib.	
Reform of the Malda District Board ...	189	
Plague inoculation in Calcutta ...	ib.	
A cattle-pound in a village in the Burdwan district ...	ib.	
Complaints against the Baranagore Municipality ...	ib.	
Apprehended water-scarcity in thana Bhusna in the Faridpur district ...	ib.	
Low water-mark in river Chandana ...	190	
Watering the footpaths in Calcutta ...	ib.	
The College Square ...	ib.	
The Chairman question in the Chapra Municipality	ib.	
(f)— <i>Questions affecting the land</i> —		
Nil.		
(g)— <i>Railways and communications, including canals and irrigation</i> —		
The working of the Assam-Bengal Railway ...	ib.	
A Railway grievance ...	ib.	
(h)— <i>General</i> —		
Lord George Hamilton's Indian surplus ...	ib.	
The Natus ...	ib.	
The rumoured release of Tilak ...	192	
The Plague Regulations ...	ib.	
Indigo-planters in Bihar ...	ib.	
<b>III.—LEGISLATIVE.</b>		
The Post Office Bill ...	ib.	
The Religious Endowments Bill ...	ib.	
The Muhammadan associations on the Sedition Bill ...	ib.	
The sedition law ...	ib.	
The proposed sedition law ...	ib.	
The Sedition Bill, &c. ...	ib.	
The sedition law ...	ib.	
The passing of the Sedition Bill ...	ib.	
Two retired High Court Judges condemning the Sedition Bill ...	195	
A suggestion in connection with the Criminal Procedure Bill ...	ib.	
The debate on the Sedition Bill in Parliament ...	ib.	
The sedition law ...	196	
The passing of the Sedition Bills ...	ib.	
The Post Office and the Criminal Procedure Bills ...	198	
<b>IV.—NATIVE STATES.</b>		
Nil.		
<b>V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.</b>		
Relief of the houseless in Chittagong ...	ib.	
<b>VI.—MISCELLANEOUS.</b>		
"What we should do." ...	199	
The Mahanta of Sitakunda ...	ib.	
The debate on the frontier policy in Parliament ...	ib.	
<b>URIBA PAPERS.</b>		
A donation to the prize fund of the Ravenshaw Collegiate School ...	200	
The Hon'ble C. C. Stevens ...	ib.	
The Diamond Jubilee ...	ib.	
Two new Raja Bahadurs of Orissa ...	ib.	
Establishment of cotton mills in Bengal proposed	ib.	
The place where the Chief Commissioner of the Central Provinces should hold his durbars ...	ib.	
<b>ASSAM PAPERS.</b>		
Nil.		

## LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week,	REMARKS.
<b>BENGALI.</b>					
<i>Weekly.</i>					
1	"Bangavasi" ...	Calcutta	20,000	19th February, 1898.	
2	"Basumati" ...	Ditto	.....		
3	"Hitaishi" ...	Ditto	800	22nd ditto.	
4	"Hitavadi" ...	Ditto	About 4,000	18th ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto	1,250	18th ditto.	
6	"Sahachar" ...	Ditto	About 500	16th ditto.	
7	"Samay" ...	Ditto	3,000	18th and 25th ditto.	
8	"Samutthan" ...	Ditto	.....	23rd ditto.	
9	"Sanjivani" ...	Ditto	3,000	19th ditto.	
10	"Som Prakash" ...	Ditto	800	21st ditto.	
11	"Sulabh Samachar" ...	Ditto	.....	19th ditto.	
<i>Daily.</i>					
1	"Banga Vidya Prakashika"	Ditto	300	19th, 21st, 22nd and 24th February, 1898.	
2	"Dainik-o-Samachar Chandrika."	Ditto	1,000	19th, to 23rd February, 1898.	
3	"Samvad Prabhakar" ...	Ditto	1,132	19th, 21st and 22nd February, 1898.	
4	"Samvad Purnachandrodaya"	Ditto	200	18th, 19th, 21st and 22nd February, 1898.	
5	"Sulabh Dainik" ...	Ditto	Read by 3,000		
<b>HINDI.</b>					
<i>Fortnightly.</i>					
1	"Marwari Gazette" ...	Ditto	.....		
<i>Weekly.</i>					
1	"Bharat Mitra" ...	Ditto	2,000	21st February, 1898.	
2	"Hindi Bangavasi" ...	Ditto	10,000	21st ditto.	
<b>PERSIAN.</b>					
<i>Weekly.</i>					
1	"Hablul Mateen" ...	Ditto	500		
<b>URDU.</b>					
<i>Weekly.</i>					
1	"Darussaltanat and Urdu Guide."	Ditto	310		
2	"General and Gauhariasi"	Ditto	330	23rd ditto.	
<i>Tri-weekly.</i>					
1	"Nusrat-ul-Islam" ...	Ditto	.....		
<b>BENGALI.</b>					
<b>BURDWAN DIVISION.</b>					
<i>Fortnightly.</i>					
1	"Pallivasi" ...	Kalna	.....	20th ditto.	
<i>Weekly.</i>					
1	"Bankura Darpan" ...	Bankura	500	23rd ditto.	
2	"Burdwan Sanjivani" ...	Burdwan	250	15th ditto.	
3	"Chinsura Vartavaha" ...	Chinsura	620		
4	"Education Gazette" ...	Hooghly	1,280	31st December, 1897 and 18th February, 1898.	
<b>BENGALI.</b>					
<b>PRESIDENCY DIVISION.</b>					
<i>Weekly.</i>					
1	"Murshidabad Hitaishi" ...	Murshidabad	698		
2	"Pratikar" ...	Ditto	603	18th February, 1898.	

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
		<b>ORISSA DIVISION.</b>			
1	<b>URIYA.</b> <i>Weekly.</i> "Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....	5th January, 1898.	
2	"Samvad Vahika" ...	Balasore	190	6th ditto.	
3	"Uriya and Navasamvad" ...	Ditto	309	5th ditto.	
4	"Utkal Dipika" ...	Cuttack	480	1st ditto.	
		<b>PATNA DIVISION.</b>			
1	<b>HINDI.</b> <i>Monthly.</i> "Bihar Baudhu" ...	Bankipur	... About 600		
1	<b>URDU.</b> <i>Weekly.</i> "Aryavarta" ...	Dinapur	... 1,000		
1	<b>BENGALI.</b> <i>Fortnightly.</i> "Al Punch" ...	Bankipur	500		
2	"Gaya Punch" ...	Gaya	400	31st February, 1898.	
		<b>BHAGALPUR DIVISION.</b>			
1	<b>HINDI.</b> <i>Monthly.</i> "Gaur Varta" ...	Malda	... .....	17th ditto.	
1	<b>BENGALI.</b> <i>Weekly.</i> "Hindu Ranjika" ...	Boalia, Rajshahi	243	16th ditto.	
2	"Rangpur Dikprakash" ...	Kakina, Rangpur	180		
1	<b>ENGLISH AND BENGALI.</b> <i>Weekly.</i> "Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling	700		
1	<b>BENGALI.</b> <i>Fortnightly.</i> "Faridpur Hitaishini" ...	Faridpur	...		
2	"Kasipur Nivasi" ...	Kasipur, Barisal	.... 316	11th ditto.	
1	<b>ENGLISH AND BENGALI.</b> <i>Weekly.</i> "Barisal Hitaishi" ...	Barisal	... .....	11th and 20th February, 1898.	
2	"Charu Mihir" ...	Mymensingh	... 900	14th February, 1898.	
3	"Dacca Prakash" ...	Dacca	... 2,400	20th ditto.	
4	"Sanjay" ...	Faridpur	... .....	18th ditto.	
5	"Saraswat Patra" ...	Dacca	... About 500	19th ditto.	
		<b>DACCA DIVISION.</b>			
1	<b>BENGALI.</b> <i>Fortnightly.</i> "Dacca Gazette" ...	Dacca	... 500	21st ditto.	
1	<b>BENGALI.</b> <i>Weekly.</i> "Tripura Hitaishi" ...	Comilla	... .....		
1	<b>BENGALI.</b> <i>Fortnightly.</i> "Jyoti" ...	Chittagong	... ....	17th ditto.	
2	"Sansodhini" ...	Ditto	... 120	16th ditto.	
1	<b>BENGALI.</b> <i>Assam.</i> "Paridarshak-o-Srihattavasi" ...	Sylhet	... .....		
2	"Silchar" ...	Silchar, Cachar	... .....		



## I.—FOREIGN POLITICS.

THE *Education Gazette* of the 31st December has the following :—

The "forward policy."

It is our conviction that any place in the world where the Hindus had ever established any sort of right must be a part and parcel of Hindustan, and

we believe that, under the leadership of the British Government, all such places will gradually be brought under subjection and made to pay allegiance to the suzerain power ruling the modern Indian Empire. This great work of unification was attempted many times during the rule of the Hindus and the Musalmans, but without complete success. To make this unification complete, Bahlik (Balkh) and Hinglaj (Herat) and Gandhar (Candahar) must be brought directly under British rule. During the rule of the earlier Moghul Emperors these parts of the modern Kingdom of Cabul formed part of the Moghul Empire.

In ancient times the Hindus possessed some influence in Burma, and Burma is now a Province of the Indian Empire. Ceylon, where the Hindus were once paramount, has been conquered by the English, but has not yet been annexed to the Indian Empire. But, considering that the Tamil-speaking population of that island is fast increasing and the number of English colonists there is comparatively very small, we can safely expect that that island, too, will soon come under the direct control of the Government of India. The work of political unification will be complete in the East and the work of national unification begun, when Siam and Sumatra, Java, Bali, Lambak, Sambhava and other islands in the Indian Archipelago are brought under the British rule in India.

A couple of centuries is not a long period in the life of a nation. Remember how much has been achieved in the course of the last century and a half, and it will not strike you as at all impossible that what we say will be achieved in the course of the next century. Germany and France are always casting a longing lustful glance at Holland and Belgium, and how long will it take to fulfil our expectations if France and Germany come to an understanding with England and allow her to take possession of the Dutch territories in the Indian Archipelago for permission to occupy Holland and Belgium unopposed? Napoleen III once made a proposal like this. In pursuance of such a policy of compromise, France may also allow England to take possession of Siam, if she is, in her turn, allowed to consolidate her scattered territories in Western Africa. Our hope, therefore, is not an unrealisable hope. There will be an expansion of Indian revenue once these thriving Eastern States are brought under English rule. Facilities of communication will be established, and education and civilisation will spread in those countries as soon as they are annexed to the Indian Empire. Their inhabitants will no doubt profit by British rule, and we shall be glad to have our lost territories restored to us.

A "Greater Hindustan" will rise once the above territories are brought under the paramount British Rule. Never before was even a fourth part of this "Greater Hindustan" brought under the rule of a suzerain power, nor was this task of unification ever considered to be within the reach of probability. But, under the leadership of the British Government, this task is no longer an impossibility.

Almost continual warfare is going on on the north-western frontier of India, and, as a consequence of this, the frontier of British India is being gradually pushed on in that direction. Since 1876 many places which were formerly outside the Indian frontiers have been brought within those frontiers. Quetta, Pishin, Zhob, Sibi, Barkan and Bori, in the direction of Beluchistan, and Chitral and Yasin in the direction of Kafirstan and the Pamirs, have now been brought under the Indian Empire. Hunza and Nagar have been brought under the control of Cashmere. The construction of a road to Chitral has, it is true, given rise to a conflict with the hill tribes, and the Swatis, the Orakzais and the Ujirs have stubbornly resisted the advance of British troops. But this resistance is not likely to last long. The people of Peshawar, Attock and Hazara fought not a little with the powerful and trained troops of Ranjit Singh, but they have now become educated, civilised and docile units of the Indian population and have nothing outlandish about them like the frontier tribes.

It is a difficult affair to break a wild horse, but once broken it becomes a first-rate animal. It will be a matter for congratulation if the brave and hardy

EDUCATION  
GAZETTE,  
Dec. 31st, 1897.

Pathan tribes, instead of remaining a thorn in the side of our cherished "Greater Hindustan" merge themselves into the mass of Indian population and come under British rule. There are among the frontier tribes unruly and turbulent people who have no sympathy with the great human society and are not accustomed to living within its fold, whose mental configuration is like that of the wild Red Indian, who chafe and fret and cannot breathe freely under a rigorous and national rule, and who are fond of roving about and hunting here and there without let or hindrance. It is almost inevitable that these people should die at the first onslaught of battle. It would be certainly desirable to bring the work of unification to a successful termination without shedding a drop of blood. But nature must have its course, and it is useless to deplore what must take place under the operation of natural law—to deplore, that is, the loss of life, which is the price that must be paid for good government.

The Highlanders of Scotland and the hillmen of Wales are no longer a people distinct and separate from the common mass of British subjects. But would the Queen's fine Highlander regiments have come into existence but for the rigorous rule of William III? Left alone, these Highlanders would have still remained a thorn in the side of the British Empire; but conquered, they have become the right hand of our Sovereign. The Sikh who is now shedding lustre on Indian valour in China and Africa, in the Soudan and Egypt used to make marauding incursions into the Rajput States at the foot of the Himalayas when he had not been brought under a settled form of government. All this cannot but impress us with the belief that the British Government, without interfering with our religious liberty, is gradually making the Indian people divest themselves of their narrow provincial proclivities and their sectarian bigotry, and become large-hearted and patriotic inhabitants of the "Greater Hindustan" which we so much desire to see. It is our belief that Englishmen have been sent to this country by God with the mission of animating the Pathan and the Afghan, the Burmese and the Siamese along with the Indian with true patriotism and a national feeling—with the feeling, that is, that they all belong to "Greater Hindustan" and are under the sway of the same paramount Power.

The period of learning is a period of self-control, of perseverance, of enthusiasm. We ought to bear this in mind when we are brought face to face with minor difficulties. Under the guardianship of the English we are conning over the lessons of that true national feeling which becomes us as the citizens of "Greater Hindustan." Hoping, as we do, that a better day is going to dawn upon us, we do not look upon the frontier expeditions in the light in which they are looked upon by common people. We believe, however, that work done by human agency, though it is sure to turn out well in the long run, may not be free from minor defects. It may be that these frontier expeditions have from time to time caused a needless expenditure of blood and treasure.

It was perhaps a mistake to push forward at once so far as Cabul, when we could not keep the whole country under our control. The line of policy which is being followed now—the policy, that is, of gradually conquering the frontier tribes after Scinde and the Punjab have been completely subjugated—is the most expedient to follow. It must, however, be confessed that the Afghan wars, apparently fruitless, have done this good, that they have saved the Afghan frontiers in the north from Russian encroachment and have thereby given us breathing time. It is the Afghan wars which have also given the British Government the opportunity of demarcating the Afghan frontiers in the north and thereby practically making the Afghan Government pay allegiance to British rule. For a State whose frontiers are demarcated by a powerful neighbour cannot be called an independent State in the proper sense of the term. Look at the matter closely and you will see that the British Government has already established some sort of influence in Afghanistan.

Prince Bismarck says that nothing great can be achieved without blood and iron. This is very true as regards national unification. Germany has waded through pools of blood, sword in hand, to the goal of national unity. But the task of unification is not yet complete, and Germany will have to shed copious blood in order to bring Holland and the German Provinces of the Austrian Empire under her direct control. Russia is steadily uniting the Slavonic races, but the Slavonic Provinces of Galicia, Croatia and Transylvania are still under the Austrian Empire. Roumelia still pays allegiance to Turkey, and

Servia, Moldavia, Bulgaria and Montenegro are independent States. The task of uniting the Slavonic races will not be complete without further bloodshed. To tell the truth, there are people who cannot relish the noble feeling of nationality. There are hide-bound people in every community who like to live an isolated life and who mistake lawlessness for liberty. It is impossible to bring them under the sway of a great national feeling without a copious shedding of blood. But once educate them by force, and they will become thoroughly serviceable. The French and the Burgundians were at daggers drawn for centuries, but they have now been welded into one nation. In India the Mahratta, the Rajput, the Sikh, the Madrasi, the Burman, the Gurkha, the Moghul and the Pathan have shed one another's blood for years. But under the British rule they have become united and are animated with the feeling of brotherhood. They are fighting side by side in the frontier war, and laying down their lives for the sake of a great national union in India. To use a happy metaphor, the tamed elephants are fighting with the wild elephants with a view to win them over to their side. The task of subjugation over, all the tribes, the conquered and the conquering, will live side by side, and in course of a few generations feel themselves united by the tie of brotherhood.

We Hindus feel pleasure when we remember that the Hindus and Musalmans were united during the rule of Akbar. This unity is possible only when the Government observes religious neutrality. Religious neutrality is more scrupulously observed under British rule than it was even under the rule of Akbar. Under British rule even the subordinate officers observe religious neutrality, and this is the reason why the task of national unification has become so easy under that rule.

All that we say in this article is said from the point of view of a historian, from the point of view of a person, that is, who traces the hand of God in the history of a nation. We need not say that we have no liking for bloodshed. The European historian says that when a civilised nation comes into close contact with an uncivilised tribe, a conflict between anarchy and rigorous administration becomes inevitable. This is the reason why the British Empire in India is ever extending, in spite of the strenuous efforts to keep it within fixed boundaries. This is, we believe, God's work, and He is working out His scheme for the formation of a "greater Hindustan." This is not merely a question of a conflict between civilisation and barbarism. There is Divine hand in the affair. Otherwise the natives of India would not have so readily come forward to help in the carrying out of the Government's policy.

As for the present frontier war, Lord Lytton's advice that the mouths of the Pamir and Baroghil mountains should be closed has been given effect to by the occupation of Chitral. There can be no doubt that Lord Lytton's frontier policy is being slowly but steadily carried into execution. It is in pursuance of his policy that the remaining passes of the Bolan and Sulaiman ranges have been occupied. Sir Auckland Colvin writes in the *Nineteenth Century* that the military authorities of India will now draw a line from Quetta to the Baroghil Pass and bring Jellalabad under British dominion. This is not an improbable contingency, for without the occupation of the territories on both sides of the Sulaiman mountain, the frontier tribes will not be subjugated.

It will not be advisable for some time to come to venture out of the existing boundaries of India. There will, however, be no need of hurry, even should the Amir die; Russia will think twice before she ventures to encroach upon Afghan territories. Roads have been constructed in the territories of the frontier tribes; let them be completely brought under subjection. Let the country tide over the difficulties brought about by plague and famine and earthquake. Let the aggressive frontier tribes be now let off with a slight chastisement. Let the revenue of North Burma increase. Let the frontier tribes be disabused of their illusion. Let the Government wait for an opportunity. Let it be in a position to pay for a complete subjugation of the frontier tribes.

Those who call upon England to pay the cost of the frontier expeditions may succeed in staying the hand of the authorities; but in our opinion India ought to pay for a work which is her own. With Indian money and Indian men God is and will be carrying on the great work of a national unification in India. India should not be made to pay for an Egyptian or an Abyssinian expedition, but we do not think that the work on this side of Herat is work beyond the legitimate boundaries of India.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Feb. 19th, 1898.

2. The *Dainik-o-Samačhar Chandrika* of the 19th February has the following with reference to Lord George Hamilton's speech in Parliament during the debate on the frontier question.—

The British public may be misled by Lord George Hamilton's jugglery of words, but neither the Indian nor the Anglo-Indian community will be deceived by it. Lord George Hamilton laid great stress on the "obligation" of the Government in the frontier. The Conservative Ministry had so long been harping on this "obligation" and they fell back upon it in defence of their frontier policy. "It was unmistakably laid down," observed the Secretary of State, "in my despatch of 28th January that there would be no interference with the tribal system by Government except when essential for the fulfilment of our obligation." This word "obligation" is a far-reaching term and may cover a multitude of objects and purposes.

The Secretary of State eulogised Lord Elgin. Lord Elgin, though a Liberal himself, has so far allowed himself to be guided by Conservative opinion and Conservative policy. He is serving under a Conservative Government and is bound to carry out its policy if he is not prepared to resign. We do not blame Lord Elgin for this, but we are naturally surprised when we see His Lordship out-Torying a Tory Government in many of his administrative measures. To tell the truth, Lord Elgin has, like Lord Lansdowne, been turned into a Tory, and it will not be consistent if he, on his return to England, profess Liberal principles. We are not at all surprised that Lord George Hamilton eulogised his political convert, Lord Elgin. It was only natural for him to do so. "We have," said the Secretary of State, "passed through a much graver crisis than the members are aware of, and there has been no such troublous time since the Mutiny, but we are safely through the worst owing to the courage and resolution displayed by Lord Elgin, who deserved well of his country." The Sepoy Mutiny was in a large measure due to Dalhousie's policy of annexation, and in the case of Lord Elgin there is his policy of "obligation." There is no difference, after all, between "annexation" and "obligation." The East India Company praised Lord Dalhousie for his annexations, and Lord George Hamilton has praised Lord Elgin for his forward policy. In the Secretary of State's opinion the British public ought to be grateful to Lord Elgin, and the Liberals must be too ungrateful not to thank the Viceroy for what he has done.

Lord George Hamilton further observed that he had never had alarmist views regarding Russia, but it was necessary to ensure that the pass dominating the Afghan passes did not fall under the control of others. The Secretary of State seems to speak in enigmas. What is this "dominating pass"? Is it the Khyber Pass? If so, it is in the hands of the tribes, and where is the chance of its falling into the hands of others? Does the Government, then, propose to take this pass into its own hands? If so, why, in their speeches and despatches, do the Conservative Ministry speak of leaving the pass in the hands of the tribes?

Speaking of the Government's future frontier policy, Lord George Hamilton said that "it consisted, first, in arranging for the administrative protection of British districts; second, in the exclusion of extraneous interference with the tribes in the British sphere; third, in the fulfilment of our obligations towards the Afghans by maintaining the natural frontier." This beats Macchiavelli hollow. There will be no occupation of the frontier territories, but there will be a maintenance of British influence there! Does the Government propose to pursue with regard to the frontier the policy which it is following with regard to the Native States? As for the "natural frontier," it has already gone beyond the Indus and is ever extending itself. In conclusion, Lord George Hamilton assured Parliament that "the frontier difficulty was permanent and we must face it and grapple with it." Many thanks for this assurance. But it will not cost Lord George Hamilton anything to grapple with the frontier difficulty.

## II.—HOME ADMINISTRATION.

### (a)—Police.

SAMACHAR,  
Feb. 16th, 1898.

3. In speaking of the conviction of Sankaracharyya the Pathrol correspondent of the *Sahachar* of the 16th February recommends Radhika Babu, the investigating Police

The Pathrol murder case.

Inspector, to the notice of His Honour the Lieutenant-Governor for a Superintendentship, and says that all the qualifications which contribute towards the efficiency of a police officer are present in him, and that he is courteous, cool-headed, experienced, conscientious, and always careful not to make an innocent man suffer. He never consults his own convenience and ease in discharging his duty. The editor confirms the above in the following words:—What we have seen of Radhika Babu leads us firmly to believe that there are few able officers like him in the Province. His education, tact, insight into human character, and power of detection are such as few of the higher officers of the Police Department possess. His highest recommendation perhaps is that, though a police officer, he is, like Cæsar's wife, above suspicion. The writer then recommends Radhika Babu for an Assistant Superintendentship under the rule which sanctions the promotion of an Inspector to that rank every third year.

The writer also speaks in favour of Dr. Nibaran Chandra Chatterji of Madhupur for his skill in treating some of the persons who were poisoned in this case, and recommends him to the notice of the East Indian Railway authorities.

4. The *Sanjay* of the 18th February complains of oppression by police

Police oppression at Pangsa in the Faridpur district. constables attached to the Pangsa thana of the Faridpur district, which is said to be of a worse description than what is practised by the peons of the

Narail Court. On the 27th January an up-country constable (name unknown) forcibly took away a *baal* fish from a fisherman in Madhabpur bazar, and then exchanged it for a *hilsa* fish from another vendor. The new Sub-Inspector of Pangsa will, it is hoped, take note of these acts of oppression.

5. The *Pratikar* of the 18th February reports that on the 11th instant,

A shooting case at Berhampore. Mr. Andrew Sims, Superintendent of the Khagra Missionary School, made a target of a poor woman, who is now under treatment in the public hospital. It is said that the missionary gentleman aimed at a dog, but the bullet flew off and struck the woman in the head. The case is now under police enquiry. The accident happened at a public bathing ghât and almost on the public road. Mr. Sims is no other than the missionary who was charged in *Agrahayan* last with having whipped the son of Babu Tarak Nath Chakravarti, a pleader, and, on expressing regret for what he had done, was pardoned by the complainant.

6. The *Hitavadi* of the 18th February learns from a correspondent that

The Sodepur outpost in the 24. Parganas district. the constables of the Sodepur outpost do not, as a rule, go their rounds at night, and that, even when they go their rounds, they keep watch only for a short time. An Uriya gardener named Mukunda was left in a dying condition in a garden near the outpost, and died there. The policemen in the outpost took no steps to dispose of the dead body, and suffered it to rot there to the great inconvenience of the neighbouring people till it was devoured by dogs and jackals.

The editor hopes that an enquiry will be made into the matter. If a dead body can be suffered to rot in this way to the danger of the public health in a village at this fag-end of the nineteenth century, how will one believe that that village forms a part of British dominion?

7. In the course of an article, the *Sulabh Samachar* of the 19th February

The inefficiency of the Calcutta Police. says that if the Calcutta Police were efficient, there would be no adulteration of food, no short weights, no mixing of water with milk, no *phooka* cruelty to cows, and no sale of liquor after prescribed hours. Neither would then *gundas* dare perambulate the streets publicly, public women speak with policemen in the streets and constables take fruits and vegetables forcibly from poor vendors; nor could thieves and murderers ply their nefarious trade with any chance of success.

8. The *Bangavasi* of the 19th February writes that Babus Bhubaneswar

Police oppression in Noakhali. Gupta and Bidhubhusan Sen Gupta have lodged a complaint against the Noakhali Police, who, it is alleged, beat them severely without any provocation on the occasion of the last Saraswati Puja. On the 28th January last there was a *nautch* in Barabazar, Noakhali. The police without provocation assaulted the audience, and the complainants were severely thrashed on their attempting to dissuade the police from their course of violence.

SANJAY,  
Feb. 18th, 1898.

PRATIKAR,  
Feb. 18th, 1898.

HITAVADI,  
Feb. 18th, 1898.

SULABH  
SAMACHAR,  
Feb. 19th, 1898.

BANGAVASI,  
Feb. 19th, 1898.

DACCA GAZETTE,  
Feb. 21st, 1898.

Thefts in thana Rupganj in the  
Dacca district.

9. A correspondent writes as follows to the *Dacca Gazette* of the 21st February:—  
For a month or so there have been frequent thefts in the villages of Panchdon, Bhatpara, Bhuan and Amdia in the jurisdiction of the Rupganj thana in the Dacca district. On the 20th January there was a serious burglary at the house of Babu Sarat Chandra Sen of Amdia, when the robbers decamped with cash and effects to the value of Rs. 1,600 or Rs. 1,700. It is a matter of regret that this crime has not been thoroughly investigated, and it is to be hoped that the District Superintendent of Police will order a careful enquiry.

(b)—*Working of the Courts.*

SANJAY,  
Feb. 18th, 1898.

An appeal for the release of  
Damodar Chapekar.

10. Speaking of the trial of Damodar Chapekar, the *Sanjay* of the 18th February observes as follows:—  
Court will commute the death sentence to one of transportation. Whatever be the punishment awarded to him, it must be said that great is Damodar's moral courage. It is quite natural that the rulers should take pity on a man who does not fear death and against whom there is no direct evidence. Indeed, such instances of royal forgiveness are not rare. When the ruler can, at will, take the life of a man, he can similarly spare it. We pray to the rulers for the release of Damodar Chapekar and hope that his release will not result in any calamity to the Empire. A review of Damodar's career gives one the idea that he is innocent. It is, indeed, in this honest belief that we have taken the liberty to say these few words.

SAMAY,  
Feb. 18th, 1898.

The European jury in the trial  
of European offenders.

11. The *Samay* of the 18th February writes as follows:—  
If in a country in which the law makes no distinction between black men and white men, ninety-five per cent. of white offenders are let off without punishment, it becomes impossible to resist the conclusion that there has been a failure of justice in these cases. Wise men entertain the suspicion that this failure of justice is due to the partiality of the European jury. No one can deny that it is difficult for most European jurors to declare a European guilty of a capital offence. There is no doubt that in the eye of many Europeans the "black niggers" are not men but wild beasts, and it is natural for them to be pained when they see that one of their countrymen has been put to difficulty for the murder of a "nigger." Even a most conscientious European will, under such circumstances, be glad to acquit the European offender if he can do so without going against the law. This being the case, is it at all strange that the European jury should take the accused's statements for gospel truth and attach very little credit to the deposition of native witnesses whom they hold in contempt? It is natural for the weak to resort to cunning subterfuges for self-protection and, moreover, being illiterate, these witnesses fail to give a consistent and connected account of what they have to say. Under such circumstances, even the most conscientious jury are obliged to acquit the European offenders.

SANJIVANI,  
Feb. 19th, 1898.

Two Officiating Judgeships of  
the Calcutta High Court.

12. Referring to the appointment of Messrs. Henderson and O'Kinealy to officiate for Justices Hill and Sale respectively, the *Sanjivani* of the 19th February observes:—We would ask the Government if, among the many native barristers in the Calcutta High Court, there are none abler and better than Messrs. Henderson and O'Kinealy, who might be put in to officiate on the Bench? Whatever that might be, to say that there are no native barristers fully their peers would be far from right. Why then does the Government appoint none but English barristers to the High Court Bench? Cannot, again, a native barrister expect even the Standing Counselship?

SANJIVANI.

13. Commenting on the case of Babu Kali Charan Palit, a Police Court Native versus European. pleader, against Captain Easton of S.S. *Buckland*, for assault, &c., the same paper says that if, instead of proceeding against the Captain in a law court, Kali Babu had given proofs of courage and strength, the former would have received a better lesson. What has swelled the number of assaults on natives by Europeans, is that

even when they have sufficient bodily strength the natives fail to prove their courage and are ever disposed to take the protection of the law. The day when the Indian will learn to return blow for blow will teach the European to show proper respect to him.

(d)—*Education.*

14. The *Sansodhini* of the 16th February says that there should be an official contradiction of the charges preferred against Charges against educational officers in Chittagong, otherwise a suspicion might lurk in the public mind

that there is some truth in the allegations. When education makes the ignorant wise and the sinner virtuous, it is hardly desirable that educational officers should give cause for suspicion.

15. The *Hitavadi* of the 18th February is glad that the principal book-sellers of Calcutta have submitted a petition to The School Book Society. Government for the abolition of the School Book Society, and hopes that Government will give the petition a careful consideration.

16. A correspondent of the *Samay* of the 18th February complains that Reduction of educational grants. the Government is gradually reducing its educational grants to the English and vernacular schools in the mufassal. As a consequence of this, these schools have been obliged to curtail their expenditure and engage inexperienced and inefficient teachers, while experienced teachers who cannot work on a low pay have been thrown out of work. The cause of education has consequently suffered. To secure Government aid, the schools have also been obliged to cook their accounts. Some of them keep two sets of books, one set containing true accounts and another set containing false accounts intended to deceive the educational authorities.

17. A correspondent writes to the *Education Gazette* of the 18th February Dissimilarity in text-books on Natural Philosophy for the Middle Vernacular Examination. to say that among the several text-books on Natural Philosophy prescribed for the 1st class of Middle Vernacular Schools, very little similarity is observed

not only in the use of technical words and expressions, but even as regards the subject-matter. This proves a great hardship to the students, for they can only answer from the particular book they read, and there is naturally a good deal of discrepancy in their answers. The examiners should not only select questions from all the different books in use, but also consult them when awarding marks. They are all gentlemen, and should not knowingly slaughter innocents. Much difficulty also arises from a want of uniformity in the scientific nomenclature employed in the text-books, for in many cases the examinees fail to understand the question and leave out marks they could otherwise obtain. Such being the case, either all the authors should be asked to recast their books within six months, so as to practically make them similar or one text-book should be appointed in the place of so many alternative works. It is to be hoped that the Director of Public Instruction and the Central Text-Book Committee will pay some attention to this grievance.

18. The *Sanjivani* of the 19th February says:—

Mr. Rowe and Mr. Percival. Mr. Percival, who, though a native of Chittagong, is a better English scholar than many Englishmen, is not on good terms with Mr. Rowe, Principal of the Presidency College. His reputation for scholarship is so well founded that students prefer his lectures on English literature to those of Mr. Rowe. Recently, one day, these two Professors all but came to blows by reason of incivility on Mr. Rowe's part. It would appear that a student who had attended Mr. Percival's lectures in the M.A. class asked the Principal for a certificate. In reply, Mr. Rowe directed him to get a certificate from Mr. Percival, which he promised to countersign. When, however, the student saw Mr. Rowe again, with Mr. Percival's certificate, he was told that the Principal would not sign it unless the errors in it were corrected. Mr. Percival being told of this, saw Mr. Rowe with the certificate asking him to make the necessary corrections. Mr. Rowe, of course, failed to point out any single mistake, and hot words passed between the two, which would

*SANSODHINI,*  
Feb. 16th, 1898

*HITAVADI,*  
Feb. 18th, 1898.

*SAMAY,*  
Feb. 18th, 1898.

*EDUCATION,  
GAZETTE.,*  
Feb. 18th, 1898.

*SANJIVANI,*  
Feb. 19th, 1898.

perhaps have led to blows but for the timely interference of Messrs. Küchler and Little. Both Mr. Rowe and Mr. Percival reported the matter to the Director, who, it is said, has prevailed upon the former to apologise to the latter. It is further said that many have expressed their unwillingness to serve under Mr. Rowe, and that Dr. Martin, not thinking it judicious to place Mr. Percival any longer under Mr. Rowe, has appointed him to the Principalship of the Dacca College. Mr. Percival's transfer will impair the efficiency of the Presidency College.

SANJIVANI,  
Feb. 19th, 1898.

19. A correspondent writes to the same paper pointing out certain mistakes of fact in Pandit Hara Prasad Sastri's History of India in these words :—“In pages 185-86 of this history the Pandit writes:—‘In 1661 Charles

II, King of England, married the Infanta of Portugal, and obtained the island of Bombay as her dowry. Unable to gain it himself, he made it over, in the year 1688, to the East India Company, who built a fort there.’” A little enquiry would have told the Sastri that Charles II married the Infanta of Portugal, not in 1661, as stated by him, but in May 1662. Again, Charles II died on the 6th February 1685, so that he must have risen from the grave to make a gift of Bombay to the East India Company in 1688. The correspondent asks the Pandit how this could be possible, and whether for such mistakes as these his book has been retained in the curriculum for the Entrance Examination of 1899.

(e)—*Local Self-Government and Municipal Administration.*

BURDWAN SANJIVANI,  
Feb. 15th, 1898.

20. A Raniganj correspondent of the *Burdwan Sanjivani* of the 15th February complains of the laxity of supervision on Encroachment on the drains in the part of native subordinates which in a measure nullifies the efforts of Magistrates and Surgeons

to keep out the plague from Bengal. Municipal and Government officers should keep a strict eye on the drainage system of towns, so that no one might, in their own interests, obstruct the public drains. At Raniganj, the correspondent adds, many persons have already possessed themselves of municipal lands contiguous to drains, and have in many cases erected masonry seats and bridges eight to ten feet in breadth, instead of three, as sanctioned by law, over the drains themselves. The fact is, if selfish people be allowed to thus usurp public land and erect masonry structures over drains, the health of the town must suffer, as it would be impossible to flush and clean the drains properly, and the accumulation of filth and other foul matter would generate germs of disease.

21. The *Hindu Ranjika* of the 16th February invites the attention of the municipal authorities of Rajshahi to these crying wants of the rate-payers :—

*First* :—The water of the *damas*, just below the town, is too impure for human consumption, thousands of animalculæ in it being now visible to the naked eye. It is as much safe to drink this water as it is to take poison; but the Municipality has not made any arrangements for a supply of pure drinking water. Although epidemics like cholera and small-pox have not as yet broken out, there is no knowing when they will appear and carry off the people. It is to be hoped that arrangements will at once be made to supply the town with pure Padma water. The water of the *damas* is even unfit to bathe in, and in consequence there is great necessity for constructing a bridge over it, so that people may bathe in the Padma.

*Secondly* :—A portion of the *bandh* running from the steamer office to the Padma has been cut away for the erection of a public latrine there by the Municipality. This is hardly judicious, for people resort to this *bandh* in the evening to take the air and as an alternative route, when the roads in the town are either found knee-deep in mud, or so dusty as to render them almost impassable. If therefore the latrine be erected, it would be impossible for people to walk about there.

*Thirdly* :—It is now dangerous to life and limb to walk along the Strand owing to the holes made in the way. The Municipal Commissioners should

see that this practice is discouraged, as it also menaces the town by undermining the *bandh* which protects it from the encroachments of the Padma.

*Fourthly.*—Though arrangements are being made for *pucka* drains, they will be of no use so long as they are not properly and thoroughly flushed. At present the drains are as foul as one can imagine, for there is no outlet for the water and refuse that accumulate in them. There are, again, cesspools near the tank of Babu Dinabandhu Sanyal and the house of Babu Rajani Kanta, the stench from which not only assails the passers-by, but fills the entire neighbourhood much to the discomfort of the neighbours.

22. The *Gaur Varta* of the 17th February says that the District Board of Malda as at present constituted is a sham and requires to be reformed. The district is divided into almost two equal parts by the river Mahananda,

Reform of the Malda District Board. one of which is known as Barendra. This wide area has not a single representative on the Board; nor have the thanas of Kaliachak, Manikchak and Tulsihata and the more important towns in the district. This state of things cannot, however, be remedied under the provisions of the present law, that is, so long as the elective system is not introduced. The ordinary practice is for Local Boards to elect members for the District Board, but Malda having no subdivision, there are no Local Boards to perform this function and the Government nominates members for the District Board. There would be no objection if the Government nominated a member from each of the thanas into which the district is divided. Now that the Local Self-Government Act is about to be amended, it is to be hoped that the Government should make provisions for the extension of the elective system to districts which, like Malda, have no subdivisions and consequently no Local Boards to send up members to the District Board.

23. The *Hitavadi* of the 18th February says that as the plague has not yet made its appearance in Calcutta or its neighbourhood, the townspeople should not be subjected to plague inoculation, the effect of which is uncertain. Sir Alexander Mackenzie has reassured the people that there will be no oppression in connection with preventive measures against plague. The people will consider themselves fortunate if he now relieves them from the danger of plague inoculation.

24. The same paper learns from a correspondent that the shed used as a cattle-pound at Kharampur within the jurisdiction of the Sandeswar thana in the Burdwan district, is open on all sides, and cattle impounded there are not given food and water. There is accommodation in the shed for only four or five cows, so that any number in excess is kept tethered in the open air. A fee is, however, levied for every cattle impounded. A reward is given to those who bring cattle to the pound, so that many people are making a livelihood by bringing to the pound cattle which have done no damage to crops.

The editor remarks that similar complaints are heard from many villages. As the hot season is drawing near, the authorities should attend to the sufferings of the poor cattle.

25. A correspondent of the same paper complains that the roads and drains in the Baranagore Municipality are in a deplorable condition. Carts are loaded with night-soil on public roads up to 11 or 12 A.M. to the great inconvenience of passengers. The lane passing through the local jute mills is used as a latrine by low people living in the neighbourhood. Enhancement and reduction of taxes has become an every-day occurrence in the municipality. The latrine tax, for instance, was enhanced about a year ago, but was reduced soon after on the ground of its being too heavy.

26. The *Sanjay* of the 18th February apprehends scarcity of water in village Paschim Bhatdo within the jurisdiction of the Bhushna thana in the Faridpur district. It is said that there are only one or two tanks in the village, which have all but dried up, and water-scarcity has almost become chronic. It is hoped that the District Board will without any great delay either excavate a new tank or re-excavate the existing one.

GAUT VARTA,  
Feb. 17th, 1898.

HITAVADI,  
Feb. 18th, 1898.

HITAVADI.

HITAVADI.

SANJAY,  
Feb. 18th, 1898.

SANJAY,  
Feb. 18th, 1898.

Low water mark in river  
Chandana.

The same paper says that the water of the Chandana river is now scarcely knee-deep, so that the chances are that at no great distance of time the people of the locality will have to suffer from water-scarcity. This

water, too, is said to be fouled by the washing of clothes and the steeping of bamboos.

SULABH SAMACHAR.  
Feb. 19th, 1898.

Watering the footpaths in  
Calcutta.

The *Sulabh Samachar* of the 19th February hopes that the authorities of the Calcutta Municipality will arrange for the watering of the footpaths, as they have done in respect of roads, which will not necessitate any extra cost or any additional staff.

SULABH SAMACHAR.

The same paper observes that, while large sums are being spent by the Municipal Corporation on every side for the sanitary improvement of Calcutta, the College

Square appears not to have attracted their notice. The square is frequented by the students of the neighbouring schools and colleges, and is the place where the inhabitants of the locality inhale a little fresh air. The tank is full of rank and obnoxious weeds, and the walks are most negligently kept up. It is to be hoped that the municipal authorities will attend to the matter.

The *Dainik-o-Samachar Chandrika* of the 22nd February regrets that the District Magistrate of Saran has, with the support of the Commissioner of Patna, tried his best to prevent Mr. Radhika Prasad Ghosh from being

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Feb. 22nd, 1898.

appointed Chairman of the Chapra Municipality. Mr. Ghosh is a Barrister, and, like his father, takes great interest in the affairs of Chapra. He has, moreover, been elected by the majority of the Municipal Commissioners. It will be unjust if he is prevented from being appointed Chairman through official opposition. It is to be hoped that Mr. Risley will do justice in the matter. As for Sir Alexander Mackenzie, he forgot himself in his speech in support of the passing of the Sedition Bill. He said that the best educated native was the most seditious. In his calmer moments Sir Alexander will no doubt have to repent of what he said in the heat of the debate.

(g)—*Railways and communications, including canals and irrigation.*

SANSODHINI,  
Feb. 16th, 1898.

The working of the Assam-Ben-  
gal Railway.

The line has been opened to passenger traffic for a few months only, and yet, within this short

period, the management has been extremely unsatisfactory. Two women were insulted in trains. One of them suffered in silence, and the other took the protection of the law courts. Cases have also been instituted against the Company for loss and delay in the receipt of goods booked on the line. The passengers suffer great hardship at the stations, for, under the rules that have been issued, they are often insulted by the station staff, including even the menial establishment. At the Chittagong station no one is allowed to enter the platform, or the station compound, who has not purchased a ticket. This is a great hardship to the people, most of whom are inexperienced in railway ways and would very much like to have others help them in booking their luggage and seeing them off. In the case of gentlemen travelling with their family, the rule is all the harder, for, while they go out to purchase their tickets or book their luggage, they have necessarily to leave the ladies behind without any protection whatever. Another charge is that, though the Railway authorities have ruled out all outside porters, they have not made any arrangements for railway porters, so that passengers have to look after their luggage as best they can. A few Muhammadan loafers hang about the platform, and these may be hired as porters only at exorbitant rates. There are other grievances, too, such as the want of a female carriage in the through train from Chittagong to Chandpur via Laksham. This necessitates the travelling of women often with total strangers, and is a source of anxiety to the travelling public.

SANJAY,  
Feb. 18th, 1898.

The *Sanjay* of the 18th February reports that, on the night of the 10th February, a large number of passengers were driven out of the railway flat at Goalundo while

A railway grievance.

they were waiting to purchase their tickets, and that the booking clerk appeared in the booking office only when they had dispersed. It is alleged that the passengers were treated with this scant courtesy at the instance of the station master.

33. The same paper suggests, in view of the crush of passengers at Goa-

Necessity of selling tickets at Goalundo for tickets, and the necessarily limited space at the command of the authorities, that, as at How-

rah and Sealdah, arrangements should be made for

the sale of tickets at all hours of the day and night. This would perhaps entail the employment of an additional staff, but it is urged that the additional cost would be met from the increased traffic.

34. A correspondent of the *Hitavadi* of the 18th February complains that

The station master of the Mukundapur station on the Assam-Bengal Railway snatched away and detained two fugitive cooly women who were being taken back to the Dhamai tea-garden, on the 31st January last, by Babu Umacharan Chaudhuri, a clerk of that garden.

The editor remarks that no opinion can be passed on the conduct of the station master until it is known whether the recapture of the women was attended with cruelty.

(h)—General.

25. Referring to a recent speech of Lord George Hamilton, the *Hindu Ranjika* of the 16th February says:—

Lord George Hamilton's Indian His Lordship openly says that it would be surplus. foolish to help India when this year she would have a considerable surplus. Perhaps Sir James Westland is eagerly waiting to present the surplus to the Council on the 21st March. The Government surely deserves the blessings of the millions of India if, in spite of the plague in the western presidency, the war on the frontier, and the widespread famine, it has succeeded in securing a surplus. Unfortunately, however, we can place no reliance whatever on military estimates, and that is why apprehension for the worst still lurks in our mind. It may be that Lord George Hamilton labours under the hallucination that if India were relieved of even a portion of her burden, she might be tempted to raise a storm. Is base ingratitude so very cheap in this country that starving, begging India will bite the hand which feeds her? What has been gained by the frontier war is not known; but it is said that Lord George is warning the British public not to be foolish by offering any help to India. It cannot be denied that Lord George Hamilton is a very shrewd man. He knows very well that it is not as easy to gag the English tax-payer as it is to gag the Indian, and that if the former's pocket were touched he would at once ask many inconvenient questions about the frontier war which it would be very difficult for His Lordship to answer.

36. The *Hitavadi* of the 18th February has the following:—

The Natus.

Everybody now sees that although Damodar

or men of his type may have been implicated in the Poona murders, no member of the educated community had anything to do with them. Whatever the officials may therefore have done under excitement, they should no longer keep the Natu brothers under confinement.

The trial of the murderer is now over. Why should two innocent sardars then be kept under confinement any longer? The authorities see that the Natus were not in any way implicated in the murders, and yet they are taking no steps to release them. Is this just? Considering the relations of the English Government with the Natu family, the detention of the Natus is not only unjust, but also ungrateful. Their release will in no way affect the prestige of the Government.

The reverence which the Indian people feel for the English Government is not inspired by a terror of sharp swords or of Maxim guns or Martini Henri rifles, but by confidence in the sense of justice of the English people. The Indians are convinced that injustice here is sure to be remedied if the people of England can be made to see it in its true light. And if this faith is ever shaken, it will not be the fault of the Indian people. No Indian can bring

SANJAY,  
Feb. 18th, 1898.

HITAVADI,  
Feb. 18th, 1898.

HINDU RANJIKA,  
Feb. 16th, 1898.

HITAVADI,  
Feb. 18th, 1898.

himself to believe that the people of this country will not obtain justice from the English people who have abolished the slave trade at an enormous expenditure. But if the Anglo-Indian officials are determined to shake this confidence, the poor Indian people have nothing to say.

BANGAVASI,  
Feb. 19th, 1897.

37. It is rumoured, writes the *Bangavasi* of the 19th February, that Tilak will be soon released. The *Indian Daily News* has gratified the writer by giving him this information. The people will heartily bless the Government even if the rumour turns out to be baseless. The Government, it is known for certain, is a forgiving and benevolent Government. It punished and chastised when it was necessary to do so; but now that the time for pardoning and forgiving has come, it may pardon Tilak and restore him to his countrymen. The rumour in question is no doubt based on this probability, and it is for this probability that the writer blesses the Government. The prayer of the public has at last reached the ears of the authorities, and Tilak is most likely to be released sooner or later.

BANGAVASI.

38. The same paper writes:—

The Plague Regulations. Mr. Risley gave rather a curt reply to the memorial of the British Indian Association on the plague regulations. But let that be. The new plague regulations have served our purpose, and for this we heartily thank Sir Alexander Mackenzie. May he live long!

SANJIVANI,  
Feb. 19th, 1898.

39. The *Sanjivani* of the 19th February says:—

Indigo-planters in Bihar. Bihar is crowded by indigo-planters, some of whom are ruining the raiyats of Tirhut and Bihar by their oppression, which the Government may be said to be encouraging by showing injudicious favour to the planters. It is well known how the European Magistrates, whom the Government places in the charge of Bihar districts on account of the presence of European indigo-planters therein, now and then commit judicial vagaries in favour of the planters. In spite of this, the Government is doing nothing to protect the poor agriculturists from the fatal clutches of the planters. On the other hand, both in Tirhut and Bihar, the influence and power of the planters are on the increase, owing to their appointment as Managers of estates under the Court of Wards, to the exclusion of the children of the soil. The Board of Revenue put in Mr. Rolt, an indigo-planter, as Manager of Nurhan in the district of Darbhanga, on the demise of the young Raja, in the face of the Rani's strong protests. The same Mr. Rolt is now the Manager of Khagra Estate in the district of Purnea. At Dumraon, the son of Rai Jaiprakash Lal Bahadur was a candidate for the Dewanship with the approval of the Maharani. The Government, however, conferred the appointment on Mr. Fox, a planter. On the death of the Maharajas of Hutwa and Bettiah, their extensive estates came under the Court of Wards, and Messrs. Buskin and Louis were appointed Managers. Recently, again, two other planters, Laurie and Davis by name, have been taken in as Assistant Managers of Bettiah on salaries of Rs. 400 and Rs. 550 respectively. Already the raiyats of Tirhut and Bihar were groaning under the oppression by planters. Now the road to ruin has been widened by the Government by the appointment of planters as Managers and Sub-Managers.

It is only in the interests of the planters that the Government is appointing Europeans as Managers under the Court of Wards in supersession of the claims of natives. Are the Government and the Board of Revenue acting justly towards those Indian gentlemen who have gained experience as Managers under the Court of Wards, and may now be found without employment?

### III.—LEGISLATIVE.

HINDU RANJIKI,  
Feb. 16th, 1898.

40. Speaking of the proposed amendment of the Post Office Act, the *Hindu Ranjika* of the 16th February observes that,

The Post Office Bill. whether in India or in England, a postmaster will now have power to detain any paper on mere suspicion of its containing seditious matter. Of course, the postmaster will act according to his light, and, if he happens to misunderstand right for wrong, he should not be held responsible. Who can gauge the Government's justice, impartiality and desire to do good to the people as evidenced by this measure!

41. The *Jyoti* of the 17th February supports The Religious Endowments Bill. Hon'ble Mr. Ananda Charlu.

42. The *Hitavadi* of the 18th February writes :—

Two Muhammadan associations on the Sedition Bill.

The Central Muhammadan National Association, as well as another Musalman Association, is said to have supported the proposed sedition law.

A variety of circumstances has convinced us that this support must be due to some deep motive.

In the first place, if any such associations had really existed, their proceedings would have been published. Indeed, the only proof of the existence of these associations is found at the time of presenting addresses to officials.

In the second place, the associations are not leaders or representatives of the Musalman community. That community is not guided by those associations and never speaks out its mind to them. The secret manner in which those associations have expressed their approval of the proposed measure is sufficient to show that they are not real leaders of the Musalman community.

In the third place, these associations lightly made mention of the *Koran*, which is an object of deep reverence to the Musalman community. They said that the Musalman community was prepared to support the measure, since it is not opposed to the *Koran*. But did it not strike them that the opponents of the measure, too, could oppose it on the very same ground, namely, that antagonism to it is not opposed to the *Koran*?

The public suspect that when the Government found even the *apkewastes* among the Hindu community unwilling to support the Bill, it got some Musalman Government officers and pensioners to declare that the measure has the approval of the Musalman community. The authorities will do well to remove this suspicion from the public mind.

43. The same paper agrees with *Capital* in thinking that if the creation of ill-feeling, by writing or speech, among the different sections of Her Majesty's subjects constitutes an offence, Lord Elgin and Mr. Chalmers are the greatest offenders in this respect. The writer can say, with *Capital*, that there is a sad want in India of governors who are able to rule the country satisfactorily without gagging the people and binding them hand and foot. Lord Elgin will greatly benefit the Indians if he makes room for a ruler of that type. If the administration is conducted in the present spirit, the sufferings of the Indians will know no bounds.

The writer does not think that Government will begin to *chalan* anybody and everybody as soon as the law is passed. But Government will be able to send, in virtue of it, any person to jail any moment it pleases. With this Damocles' sword hanging over them native editors will not be able to express their views in an independent spirit and find fault with the officials. At most they will be able to heave sighs in secret.

Government has paid no heed to remonstrances made by Natives or Europeans, and to the arguments made use of by the majority of the non-official members of the Viceregal Council. This is deeply to be regretted. The Bill will be passed on Friday. But it will be repealed as soon as the ears of the legislators are pulled by the authorities in England. Their prestige will, however, suffer if they listen to the plaintive cries of the Indians.

44. The *Samay* of the 18th February thus comments upon the proposed sedition law :—

Kind Mr. Chalmers! generous Mr. Chalmers! How can honest, straightforward and pertinent criticism be possible under the proposed measure? How can it be possible to fish in a pond without disturbing the water? If Mr. Chalmers was serious when he said that the Government had no intention of discouraging honest criticism, then the Government ought not to pass the Sedition Bill. If, however, Mr. Chalmers' remarks were meaningless or intended to mean quite a different thing, then the proposed measure must be passed, and it will be useless to try to dissuade the Government from doing a thing upon which it has set its heart. Powerful as you are, it is impossible to resist you: you can do whatever you are pleased to do.

*Jyoti,*  
Feb. 17th, 1898.

*HITAVADI,*  
Feb. 18th, 1898.

*HITAVADI,*

*SAMAY*  
Feb. 18th, 1898.

But your action should be worthy of your high position. He is a despotic ruler who carries out his will in the teeth of public opposition. May God never put it into the head of the liberal British Government to do anything which may earn for it the name of despotic Government.

MIHIR-O-SUDHAKAR,  
Feb. 18th, 1898.

45. The *Mihir-o-Sudhakar* of the 18th February alludes to the amendments proposed by Mr. Chalmers as a threefold binding on the people of India, the first being the amendment of sections 124A and 505, Indian Penal Code, under which it would be sedition to find fault with or adversely criticise, not only the Government, but every class of people. Musalman Maulvies who are apt to speak disparagingly of other religions in the course of their own religious lectures do so, not to excite any feelings of enmity or ill-will, but to prove the superiority of their own religion. Under the proposed law they will be guilty of sedition. The second binding is the power proposed to be given to first class Magistrates to try sedition cases. When astute and clear-headed barristers and judges find it difficult to declare what constitutes sedition and disagree with one another, it is idle to suppose that a Magistrate will give satisfaction in the matter. The third binding is the amendment of the Post Office Act, by which power is sought to be conferred on lower grade postal officials to find out if there is obscenity, sedition or defamation in any letter, packet or article passing through the Post Office. This threefold binding means the ruin of the Indians and the loss of freedom of the press. Indeed, in the name of improvement weapons of destruction are being forged ! However, it is not possible that under our Gracious Empress this Damocles' sword will hang on the heads of Indians. The weeping, wailing and suffering of her Indian children will surely soften her kind heart.

SULABHA SAMACHAR,  
Feb. 19th, 1898.

46. With reference to the sedition law, the *Sulabh Samachar* of the 19th February has the following :—  
The sedition law. There need be no apprehension at the passing of the sedition law. What is, however, a matter of regret and apprehension is that there does not appear to be much confidence between the rulers and the ruled. What have the ruled to fear if the rulers are well disposed towards them? In the same manner the rulers have nothing to fear if the ruled love and respect them. However stringent or repressive a law might be, it cannot matter much if repression be not the policy of the rulers. On the other hand, if they are stern, lenient laws will not save the people. Again, if the ruled truly respect the rulers, they need not stand in dread of severe laws, just as lenient laws will not avail them if their feelings be otherwise. Loyal subjects never fear the law.

Those who have really the good of the country at heart should now see that suspicion does not exist between the rulers and the ruled. Is it so very difficult for alien rulers to win the love and respect of a subject nation, and for the latter to be strictly loyal to the former? So long as the rulers fail to treat the ruled as they deserve, a heavy responsibility will lie on their shoulders, just as will be the case with the ruled if they do not regard loyalty as an article of their faith. The English nation have been entrusted by an all-kind Providence with the task of protecting our lives and property, honour and faith. We, as the subject nation, are in duty bound to present to them in return our loyalty. Let Englishmen realise that loyalty springs from our hearts, and on our part we will think that they would protect us at the cost of their lives. Laws are of no use if the rulers and the ruled agree in essentials. Let both realise the relationship subsisting between them. The rulers can never coerce the ruled to loyalty, nor can the latter ever force the former to love them. It is not by measures of coercion, but by gentle means alone, that this relationship can be brought about. Let the rulers water the plant of loyalty in the ruled with forbearance and love. And let the latter similarly water love in the former with loyalty. Let the relationship between the two communities be one of father and son, tree and creeper, protector and protected. We are a gentle race; we do not care for a law intended for cut-throats. We are loyal subjects of the Empress, and we do not fear the sedition law.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Feb. 20th, 1898.

47. The *Dainik-o-Samachar Chandrika* of the 20th February observes that the victory of the Conservative Ministry in the debate on the frontier question in Parliament ought to have convinced the Indian public that the Sedition Bill was sure to be passed into law.

Lord George Hamilton was sure of victory even in a debate on the Sedition Bill, or he would not have answered Sir William Wedderburn in the way he did. It was hoped that Lord Elgin would not disregard the unanimous opinion of the public, and would pay heed to the persistent and united protest of the Indian and Anglo-Indian communities. But Lord Elgin does not seem to have had a free hand in the matter; he has only to carry out the mandates of the Secretary of State.

Notwithstanding Anglo-Indian opposition, the non-official European members of the Legislative Council supported the passing of the Bill, and the protest of the native members who were in a minority was of no avail. The fruitlessness of Indian agitation has been proved; let the duty of carrying on political agitation be henceforward entrusted to the Anglo-Indian community. The passing of the Bill, and particularly the manner in which the official members, including Sir Alexander Mackenzie, vented their spleen upon the native press, have indeed astonished the native journalists.

48. Sir William Markby and Sir John Phear, writes the same paper, have condemned the Sedition Bill. But their days are gone. Mr. Justice Strachey is now a model Judge and Lord Sandhurst a model ruler. Liberal Lord

Elgin is against the liberty of the press, and the making of laws is in the hands of Mr. Chalmers.

49. In the opinion of the *Dacca Prakash* of the 20th February some such section as the following should be inserted in the Criminal Procedure Bill:—

A suggestion in connection with the Criminal Procedure Bill.

The Magistrate shall cause a proclamation to be made within his jurisdiction that people will be allowed to make complaints, supported by evidence, against persons in their locality whom they know to be notoriously bad characters, but who cannot be punished strictly according to law. On receiving such complaints, the Magistrate shall forthwith proceed to the locality concerned and take the deposition of as many people of the locality as he can. If after taking evidence it appears that the accused person has offended against any section of the Penal Code, he shall be punished under that section. If not, he shall be called upon to furnish security, or shall be confined in jail if he is proved to be a notorious thief or house-breaker. On the conviction of the accused the complainant will be rewarded, but the latter shall be punished if it is proved that he brought a false and malicious charge against the accused.

The insertion of some such section as the above is sure to lead to the detection of real offenders and to the prevention of innocent people being punished. The reward proposed will encourage people to detect offenders, while the punishment provided will prevent them from bringing false charges against innocent people. The fact is that the existing system has failed to put down crime, and the sooner it is reformed, the better.

50. The *Dainik-o-Samachar Chandrika* of the 21st February has the following with reference to the debate on the Sedition Bill in the House of Commons:—

In his speech during the debate on the Sedition Bill in the House of Commons, Lord George Hamilton said that the object of the Government was not to coerce the press. But the Secretary of State's assurance does not count for much, when we are told by Mr. Chalmers that the interpretation of a measure made by the law-makers cannot be depended upon, the only valid interpretation of the law being that which comes from a court of justice. This being the case, how can we rely upon the Secretary of State's assurances? His assurances notwithstanding, Judges like Mr. Strachey will "coerce" the native press.

Here as well as in England the authorities have laid stress upon native papers, and said that they alone are guilty of sedition. It may be supposed that all this is meant to disarm Anglo-Indian criticism by assuring the Anglo-Indian press that the law does not apply to it. But let not the Anglo-Indian papers depend upon these slippery assurances, when it is clearly stated that the courts of justice will not be bound by them.

It is extremely strange that while the Government says that it does not make any distinction between the Native and the European press, the Secretary

*DAINIK-O-SAMAII-CHAR CHANDRIKA,*  
Feb. 20th, 1898.

*DACCA PRAKASH,*  
Feb. 20th, 1898.

*DAINIK-O-SAMACHAR CHANDRIKA,*  
Feb. 21st, 1898.

of State as well as the official members of the Viceregal Legislative Council have laid stress upon this distinction. Let the Anglo-Indian press act cautiously and think twice before it places any confidence in the official assurances.

The Ministry have gained a victory in Parliament, but still we hope that the Sedition Act will be repealed just as the Vernacular Press Act was, not long after it was passed.

SOM PRAKASH,  
Feb. 21st, 1898.

51. Speaking of the enactment of the new sedition law, the *Som Prakash* of the 21st February says:—

*The sedition law* Though we were hoping for some modifications in the provisions of the amended section, we now find that our hopes have been disappointed. What more can we say when the Bill has been passed in the teeth of such universal protest? It is not judicious for a subject nation like ourselves to express any opinion against the rulers. If we have at all tried to speak without reserve, it is because the rulers have always assured us that no distinction should be made, under the British Government, between the conqueror and the conquered, white and black, Hindu and non-Hindu. It is a matter of regret, however, that all such attempts on our part prove futile. We have thus met with disappointment whenever we have had to protest against any measure of Government. When the Consent Act was passed, Sir Andrew Scoble maintained his own views in utter disregard of five hundred applications against the measure. Mr. Chalmers has now followed in the wake of Sir Andrew Scoble.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Feb. 22nd, 1898.

52. The *Dainik-o-Samachar Chandrika* of the 22nd February has the following on the passing of the Sedition Bill:—

*The passing of the Sedition Bill.* By passing the Sedition Bill on Friday last, Mr. Chalmers, the Law Member, has taught us many lessons in word as well as in deed. But why Mr. Chalmers alone? All the European members, official as well as non-official, have taught us many timely and excellent lessons. We have been very much satisfied with the lesson which Sir Griffith Evans has taught us, and much more so with the lesson taught us by Sir Alexander Mackenzie. The Viceroy's advice, too, has laid us under great obligation. It will not, however, be advisable for us to criticise all the lessons that have been taught us, now that the Sedition Bill has been passed. We must not venture to criticise the speeches of the official members or to protest against the Sedition Act, especially as it was explicitly laid down in the *Bangavasi* case that even if agitation or opposition were permissible before a Bill was passed, it would not be permissible after it had been passed into law. The *Bangavasi* was held guilty of sedition by the authorities because it protested against the Consent Act even after it had been passed. Let the Anglo-Indian press protest, if it likes, against the Sedition Act. As for the native press, why, Sir Griffith Evans explicitly stated that it was the vernacular press, and the vernacular press alone, which was guilty of sedition. The English press could never be guilty of the offence. The Anglo-Indian press need not, therefore, fear anything from the new sedition law, and in the opinion of Sir Griffith Evans it is simply foolishness on its part to protest against the measure even after it has been passed. But let it go on protesting. As for the native press, let it protest against the measure silently in its mind, but not in writing. The authorities may have a psychometer to gauge the human mind, but they have professed their inability to gauge a man's mind unless it is expressed in speech or writing. It is on all hands inadvisable for us to criticise the speeches of the Hon'ble Members; it will certainly be impolitic to criticise the speeches of the official members — of the speeches, that is, of the Viceroy, the Law Member, the Military Member, the Finance Member and the Lieutenant-Governor. To criticise their speeches will be to point out their fallacies and even to treat lightly of these fallacies. To point out these fallacies will be to excite public displeasure against the Government and to discredit it in a sense in the eye of the public. And this will certainly be sedition according to the new enactment. In criticising the speeches of the official members we will have to say that such-and-such statements made therein are incorrect or fallacious. This may create discontent in the public mind and make us guilty of sedition. Away, therefore, with criticism and protest. Let us only discuss some of the lessons which we have been taught by the European members of the Council.

The first lesson that we have learnt is the lesson taught us by Mr. Chalmers. With reference to the criticism of the Bill, which was based on some remarks made by Sir Fitz-James Stephen, when introducing the Act of 1870, Mr. Chalmers said that it was a familiar rule of law that proceedings in the Legislature could not be resorted to to interpret an Act. "To discover," said he, "what the law is, when its meaning is contested, you must look at the language of the Act itself, and if that language has been interpreted by the Courts, you must look to the interpretation of the Courts. The Courts of Justice, and they alone, can put an authoritative interpretation on the meaning of an Act of the Legislature." Well and good. On the authority of Mr. Chalmers, let us say that the interpretation that he has given of the new measure, from his seat in the Council, is of no value, and equally valueless are the statements made by him and the Vicecroy, explaining the aim and scope of the proposed measure. Absolutely worthless also are the assurances given by the Viceroy and the Law Member, that the new measure will not be so enforced as to cause any unnecessary hardship or difficulty to any person. If Sir James Stephen's assurances are to prove worthless in the eye of the present authorities, how can we be induced to rely on the assurances which they give us now. How can we be consoled by the assurance that the new measure, rightly interpreted, will not put a stop to free and honest criticism of Government measures? If we take Mr. Chalmers at his own word, we must understand that we can depend only on such interpretation of the new law as may be made by a Judge like Mr. Strachey, or Sir John Edge, or Sir Comer Petheram. This is a new but a valuable lesson that Mr. Chalmers has taught us.

But this is not all. Mr. Chalmers has taught us another lesson. "No one in his senses," observed the Law Member, "would contend that because a given law is good and suitable in England, it is therefore good and suitable in India. Take, for instance, the English marriage laws which are the foundation of English society. No one would think of introducing them into India. \* \* \* If a rule of law exists in England, we may fairly consider whether it is suitable to India, but the answer to the question must always depend on the conditions which prevail in India." This is an excellent homily, but it is not, unfortunately, borne out by facts. The principle of free trade has been enforced in India simply because it is suitable to England. The Factory Act has been enforced in India because it has been enforced in England. In India it has been enacted that religious apostacy is no bar to inheritance simply because such is the case in England. Why, Sir, the ancient laws of India have been materially altered on the basis of the English law. The Penal Code is an importation from England. To tell the truth, India is practically governed by laws framed after the model of English laws. Even Mr. Chalmers said, when introducing the Sedition Bill, that he proposed to bring the Indian law on the subject into conformity with the English law. But we beg Mr. Chalmers' pardon. He has told us that we must not depend on the utterances of a Law Member.

There is another lesson which Mr. Chalmers has taught us. "The main objections to the Bill," said he, "come from people who are in the happy position of being able to criticise without having any responsibility for the result thrown upon them. If we adopted their suggestions, we should not shift the responsibility from our shoulders to theirs. It is the Government of the country, and the Government alone, which is responsible for maintaining its peace and tranquillity." That is to say, the officials, who make the law and enforce it are alone entitled to a hearing, and the opinion of the people upon whom the law is to be enforced is not worth serious consideration. The Conservative Ministry, backed by a large majority, can carry out any measure they please, but does Mr. Chalmers expect to win over the British public to his line of reasoning? Are the 250 millions of Indian people inmates of public hospitals that they should submit themselves to any and every experiment that the authorities may choose to make upon them, without claiming any voice, any liberty, in the matter? Will even the Conservative members of Parliament concur in Mr. Chalmers' statement that the executive authorities alone are concerned in the making of laws, and their opinion alone is therefore entitled to respect? But Mr. Chalmers has corrected

himself in the latter part of his speech. In the first part of his speech the Law Member has tried to ignore the opposition of the public. In the latter part he has tried to minimise its importance. "Most of the important criticisms," said Mr. Chalmers, "have come from the Presidency towns. \*\*\* But we are legislating for India as a whole; we are legislating for 250 millions of people in all stages of progress and civilization, and not merely for the two millions or so of the people in the Presidency towns." Even Sir Andrew Scoble and Lord Lansdowne did not put forward such an argument as this when they passed the Consent Act.

We have been taught that nothing but official criticism and official protest is entitled to respect. The Bengal Chamber of Commerce, who have always been held in great respect by the Government, to whom the Government has recently made important concessions in the currency matter, have now been thrown overboard. The Anglo-Indian Defence Association have been ignored, and even the High Court Bar have been treated with scant courtesy. As for the native public bodies, the less said about them the better. If the Government were bent upon carrying out its will, the *Englishman* pertinently asks, what was the use of troubling the public bodies and wasting their time by calling upon them to submit their opinions on the proposed measure? Perhaps the Government expected that the European community would support the measure. The Secretary of State no doubt knew that the Government, secure of its majority in Parliament, was sure to pass the measure in disregard of the opinion of the public. He ought, therefore, to have advised the Government here that there was no necessity of consulting the Indian public bodies.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Feb. 22nd, 1896.

**53. The Post Office and the Criminal Procedure Bills,** writes the same paper, will be passed in their existing shape. The passing of the Penal Code Amendment Bill has shown that the authorities will not care for public

protest. The harsh language of the official members, and especially the cutting speech of Sir Alexander Mackenzie, the esteemed Lieutenant-Governor, have evidently pained many native papers. His Honour's Intally speech, however, ought to have told these papers which way the wind blew. Even Sir Alexander Mackenzie is impatient of press criticism. In the last Bengal Administration Report no mention has been made of the vernacular papers. If Lord Metcalfe had been living now he would have certainly been pilloried for having given liberty to the native press and thereby raised its *status*. The Viceroys and Lieutenant-Governors of these days seem to be under the impression that the Government will for ever be in the hands of the Conservatives and that the more unpopular they become with the Indian public, the more popular will they be with the Conservative Government.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

JYOTI,  
Feb. 17th, 1896.

**54. In speaking of the relief of distress caused by the recent Chittagong cyclone,** the *Jyoti* of the 17th February asks what should be done in respect of the thousands of middle-class men who have been rendered houseless, and whether the authorities will take pity on their abject condition. Those whose houses were washed away by the sea have been afforded relief, but it is a mystery that those whom the storm treated with equal severity have not received any help!

The authorities confined their attention to Kutubdia, Jaldi and Maheshkhali, delegating the task of relieving 525,000 people in Ranjan, Pattiah and Satkania, covering an area of 738 square miles to three khas tahsildars. No one has chosen to enquire whether the tahsildars have done all that is necessary. Are these suffering people to receive no help because they were overtaken by a storm and not a storm-wave? What are they to do in the unbearable heat of the summer, or in the continuous showers of the rainy season? The authorities may easily find out the number of people in each village who have no resources left to build new houses, by requiring each village *panchayet* to submit a list and having the same verified by the khas tahsildar or the police. The two European officers deputed on relief work have been transferred, and

whatever the khas tahsildars please, they do or say, and the District Officers take their word as gospel truth.

The writer concludes:—We have seen with our own eyes and can show to anybody that very large is the number of people who are undergoing terrible hardship for want of food, cloth, and habitation. But if you say it is endurable, we would ask you what else can be unendurable. Without a shelter to protect them from the sun or the rain, from cold or wind, without food, and suffering from diseases, the poor wretches are dying. What use, then, speaking of grants for the relief of distress among the people?

#### IV.—MISCELLANEOUS.

55. The *Burdwan Sanjivani* of the 15th February contains a contributed article, which says:—

"What we should do."

However stringent may be the sedition law, it will matter very little to us; it does not terrify us, who are ever loyal. Do people in whom the conviction that whatever a sovereign does he does for the good of the subject, is ingrained, fear the law? Those who think that the Government is capable of doing wrong and that this wrong may be redressed by writing in newspapers, do not know the English Government. The Government never undertakes anything unless after mature consideration and when once it has come to a decision, nothing will induce it to budge an inch from its position. All that is left to us is to place before the Government, with tearful eyes, what to us is incomprehensible. We do not understand politics; nor does it become our present position; on the other hand, it rather looks odd. Leaving politics aside, our first duty is to review the internal condition of India and try to remove our real wants and the true causes of our misery. What little of trade and industry there was in the country has been paralysed by the competition of English and foreign merchants; while service, which unhappily is now the only means of livelihood, is full of ills. If all the political associations in the country were to do their best to resuscitate our moribund trade and industries, either on joint-stock principles or otherwise, they would be doing real good to the country and the nation. True, we shall meet with many difficulties and obstacles, but it should be realized that political agitation will not avail us in the least.

BURDWAN SANJIVANI,  
Feb. 15th, 1898.

56. The *Hitavadi* of the 18th February says that Kisor Van, the *Mahant*

The Mahant of Sitakunda.

of Sitakunda, is a great favourite with some high officials in Chittagong. They cannot bear that

even the wind should blow too roughly upon him. Illegal extortions by him from pilgrims were put down for some time by the Magistrate. The writer has, however, heard that attempts are again being made by him to extort money from pilgrims.

HITAVADI,  
Feb. 18th, 1898.

57. The *Bangabasi* of the 19th February writes as follows:—

The debate on the frontier policy  
in Parliament.

There was a debate on the Indian frontier policy in British Parliament. There was a regular warfare on the subject between the Ministry and

the Opposition. From this debate we learn that, so far as we are concerned, there is no difference between Liberals and Conservatives. To tell the truth, the seeds of the frontier war were sown by the Liberals. The Pamir Treaty, the Duran Mission to Cabul, the demarcation of the Russo-Afghan frontiers, all these took place when the Liberals were in power. It is our conviction that the present frontier warfare owes its origin to these crooked treaties and bungling arrangements. The responsibility for this warfare, therefore, must be equally shared by the Liberals and the Conservatives. Lord George Hamilton, who took the leading part in the debate, eulogised Lord Elgin as an able, experienced and wise ruler. Considering the unprecedented difficulties and disturbances, said His Lordship, through which the Indian Empire had to pass during the last year, it would have gone hard with the Government if it had not been under the efficient guidance of Lord Elgin. We have always been on Lord Elgin's side, and in our opinion all which appear to us to be the errors and shortcomings of his administration are due to the interference of the home authorities. Though a Viceroy, he is a mere servant and has to

BANGABASI.  
Feb. 19th, 1898.

carry out the orders of the British Ministry. We should not, therefore, blame him or any other particular public servant. If we cannot digest our food without blaming somebody, let us blame our own fate. We, insignificant subjects of the British Government, ought to console ourselves by looking upon the Government in the light of a god, and regarding its doings as beyond our comprehension. We should not try to measure the policy of the Government with the standard of our poor intelligence, and thereby increase the discontent of our mind and make ourselves the laughing-stock of the world.

## URIYA PAPERS.

UTKALDIPAKA,  
Jan. 1st, 1898.

UTKALDIPAKA.

URIYA AND  
NAVASAMVAD,  
Jan. 5th, 1898.

SAMVADVAHIKA,  
Jan. 6th, 1898.

SAMVADVAHIKA,  
Jan. 6th, 1898.

SAMBALPUR  
HITAISHINI,  
Jan. 5th, 1898.

58. The *Utkaldipika* of the 1st January is glad to learn that the Hon'ble A donation to the prize fund Mr. M. S. Das of Cuttack has made a donation of the Ravenshaw Collegiate of rupees two hundred to make up the deficit in School. the prize fund of the Ravenshaw Collegiate School, caused by the unexpected withdrawal of the prize grant of the institution, due to reasons of State finance.

59. The same paper tenders its tribute of praise to the Hon'ble Charles Cecil Stevens, C.S.I., the late Officiating Lieutenant-Governor of Bengal, who had endeared himself both to the European and Indian communities by his tact, diligence and strong common sense. The *Samvadahika* of the 6th January holds a similar opinion.

60. In giving a résumé of the events that occurred in the year 1897, the same paper observes that the very fact that the 250 millions of Indians celebrated the Queen's Diamond Jubilee in spite of famine, plague, earthquake and other disasters in their midst, proves conclusively that a more loyal and devoted nation is hardly discernible on the face of the earth.

61. The *Uriya and Navasamvad* of the 5th January and the *Samvadahika* of the 6th January are glad to find that the title of Raja Bahadur has been conferred on Raja Baidyanath Pandit and the Raja of Parikud, as they deserved it by their meritorious deeds.

62. Referring to the decaying condition of the manufacture of cloth in India, the *Samvadahika* of the 6th January points out that the produce of cotton in Bengal Proper is alone sufficient to work ten cotton mills provided the capitalists of Bengal take it into their heads to start such concerns in that Province.

63. The *Sambalpur Hitaishini* of the 5th January says that the Chief Commissioner of the Central Provinces should not have held his *durbar* at Raipur, as the Uriya Chieftains of Sambalpur, for whom the *durbar* is held, find it extremely inconvenient to proceed thither. In the opinion of the writer, such *durbars* should invariably be held in Sambalpur, which is at the centre of the Feudatory States belonging to that district.

NARAYAN CHANDRA BHATTACHARYYA,  
Offg. Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,  
The 26th February 1898.